

The Northwestern Lutheran

The Lord our God be with us, As He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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COME UNTO ME

Matthew 11:28

Come, heavy-laden, weary one,
Come unto Christ for rest.
Come, lay thy burden down,
And nestle on His breast.

Have trials left thee battle-scarred?
Have sorrows crushed thee sore?
Have clouds of sin thy vision marred?
Seest thou the sun no more?

Do loved ones lie on beds of pain?
Have dear ones gone astray?
Does faithful toil seem all in vain?
Does God seem far away?

Have friends, thought true, forsaken thee?
And does the world without
In unbelief's frivolity
Cause thee to fear and doubt?

Has death laid low a precious one
Torn from thy loving heart?
Does even-tide when day is done
No peaceful rest impart?

Does care for shelter, raiment, bread
Bring furrows to thy brow?
And is the future filled with dread?
O, come to Jesus now!

And be thy grief too deep for prayer,
Say not a word, — He knows!
Kneel at His feet, and kneeling there
Find holy, sweet repose.

And if too feeble is thy faith
To bid thee stir or move,
Permit thy Lord to draw thee with
The magnet of His love.

The hands that once were pierced for thee
Will wipe thy tears away,
As words of tender sympathy
Turn darkness into day.

Come, let the sunshine of His love
Dispel thy heart's deep gloom,
The sureness of His promise prove, —
Come unto Jesus! Come!

And when the living waters flow
And deserts spring to bloom,
Tell others, that they too may know
And unto Jesus come!

THE EIGHTY-FOURTH PSALM

(Continued)

Verses 4 — 12

Blessings of our New Seminary Anticipated

It was with much felicitation and anticipation we have dedicated our new seminary at Thiensville. We look forward not only to a successful accomplishment of the purpose for which this institution has been dedicated, but also to great blessings which will issue from its center as a tabernacle of the Lord. The portion of the Psalm we have before us for our present meditation, and which Psalm was read in whole at the dedication, fully warrants this.

"Blessed are they that dwell in thy house; they will be still praising thee, Selah." The house of God referred to here is, of course, the tabernacle mentioned at the opening of the Psalm. The latter being typical of the spiritual tabernacle or Christian Church at large, as we have seen in our previous meditation, and Christian schools of learning like the theological seminary being nurseries for the same, there is an interrelation between the spiritual blessings bestowed on those who are members of the Christian Church and those who are or who become their spiritual leaders or pastors.

Note, in the first place, that the ministers of the Gospel and those who would be such are not a class of men for themselves, separate and aloof from the body of Christian people. Both the ministers and the laity dwell in the house of God, i. e. are members of the one Christian body, the Church. Having been baptized in the Christian Church, reared in Christian homes, educated in Christian schools, confirmed in the baptismal grace, and admitted to the membership of the Church possessing all its rights and privileges would-be ministers or students at the seminary come from the midst of Christian people. As the servants in the tabernacle of old, the priests and Levites, were not taken from the Gentiles, say the highly cultured Egyptians, but from the chosen people of God, so the public servants of God's Church to-day are not taken from the wise world, but from the ranks of common Christian people. Says Paul concerning the called ministers of the Gospel, "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? . . . For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty;

and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." 1 Cor. 1, 20 and 26-29.

It is, therefore, with much delight and gratification we witness our Christian brethren participating in the dedication services of a new seminary in such large numbers, as has been the case at Thiensville, demonstrating thereby their affiliation with such an institution where young men from their own ranks are being trained for the divine calling of the ministry. And the fact that these young men come from the midst of the Christian community is a most encouraging sign for the vitality of the Christian Church, inasmuch as there are still those who are willing to serve the Lord and His Church in the ministry.

We here find the words of our Psalm come true, "Blessed are they that dwell in thy house: they will be still praising thee. Selah." Though the spirit of the age with apparent progress along every line of science and industry beckoning to her is averse to the Church, and although multitudes turn their back on the same, there are still those who are willing to offer their lives for the perpetuation of the Christian Church by proclaiming the everlasting Gospel of Jesus Christ. And this very fact ought to move us to intense gratitude toward God.

During recent years there has been in many denominations a dearth of ministers for the home fields and pastorates, and we have not heard of reports to the effect that such dearth has, in a measure, been supplied. In most of the theological seminaries the classes are relatively small, and new recruits are few and hard to find. The attractiveness and secular inducements of other pursuits draw away from the churchly service many of the brightest minds and stoutest hearts. With all the earnest efforts to win young men for ministerial service, the number of suitable candidates is still too small to meet the demands in the various fields of labor in the Church.

Is it, then, not a matter of much gratitude toward God on our part that there is still a goodly number of young men who enter our seminary for the purpose of becoming true and faithful workers in the Church? For it is God only who can raise up the right men, endow them with His gifts and make them willing and efficient workers, chosen vessels unto Him. Our Lord Jesus Christ is Lord of the harvest. It is His harvest. The missionary enterprise is His. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

There is, therefore, much reason on our part, not only to pray the Lord for faithful and efficient laborers in His Church, and to provide for their proper education and training, but also to be grateful to Him when He does send or give us the right men for such purpose. Much spiritual blessing will ensue from it; and that blessing rests both on the Church as a whole as well as on those who enter its public service.

Mutual or Reflex Blessings Upon the Church and its Coming Public Servants

"Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."

As the Psalmist in this ode treats of the tabernacles of the Lord, or typically speaking of the Christian Church in its various fields of labor and its public servants, as previously shown, we hardly miss the mark in applying these words to every public servant in the Christian Church, be he pastor, or missionary, or Christian Day School teacher, or professor at either one of our Christian schools of learning and the seminary. Hence also we may apply them to young men preparing for the ministry at our theological school.

Now the sacred writer assures all of these public servants of the Church, as well as the coming ones, of the blessings resting upon them. In what, then, do the blessings resting upon theological students consist?

Bear in mind, at the outset, that the study for the ministry would be hopelessly baffling if a theological student had to depend on his own strength. How should he ever expect to be an ambassador of the great Lord, and a messenger of that Gospel which is a mystery to the world from the very beginning? How should he ever expect to be a minister of Christ, and a steward of the mysteries of God, if he were to rely upon his own strength? But fortunately young men preparing for the ministry are not to depend upon their own strength or faculties of mind, nor upon their own endeavors. They are rather trained to look for and to find the help which their difficult task requires.

That help is expressed in the words, "Blessed is the man whose strength is in thee." The Lord is the strength of him who trusts in Him. "Blessed is that man that maketh the Lord his trust," Ps. 40, 4. Those are truly happy, who go forth, and go on, especially in the exercises of religious work and study, not in their own strength, for then the work is sure to miscarry, but in the strength of the grace of Jesus Christ, from whom all our sufficiency is. Says St. Paul of himself and other ministers, "Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God who also has made us able ministers of the new Testament." If this is true of all ministers it is equally true of those who purpose to enter the ministry. Their efficiency must come from God.

A way in which a would-be-minister finds help for his work is by a growing intimacy with God and His Word. Conflicting doubts may arise in his heart, whether or not he is worthy of the vocation he has chosen, or he may be shrinking from the delicacy of his mission; but as he goes into the sanctuary of God and seeks enlightenment and comfort in His Word, and also finds such

in the lives of prominent divines who have gone through like experiences during their preparatory season, such a one will surely find much encouragement for and delight in the work he has chosen and enter it with renewed vigor.

It may also reasonably be expected of a man who goes into the ministry to spend a good deal of time in prayer and in quiet reflection on the nature and purpose of this vocation. What is its true nature? Is it not far different from other vocations? All other vocations outside the ministry have but secular aims and interests in view, inasmuch as they serve men and the community at large only for this life. This, however, is solely of a spiritual nature. Its aim and purpose is to save immortal souls from sin and death by "the preaching of the cross." It is to restore lost and condemned men to the image of God through faith in Jesus Christ. It is to plant and extend the Kingdom of God on earth — that Kingdom which is not of this world, which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Ministers of the Gospel are, in the words of the apostle, "unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one they are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?" asks Paul.

All this requires serious reflection and earnest prayer on the part of a theological student. Above all, it means a painstaking study of the Word of God. That being the source of all spiritual knowledge and wisdom the would-be-minister must not only become thoroughly acquainted with it but also be skillful in using it "for doctrine, for reproof, for correction, for instruction in righteousness," — "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

A thorough study of the Bible includes, of course, the whole course of systematic theology. That is of unspeakable importance to the coming servant of the Church, indispensable if he would be an efficient and faithful worker in the same. It enables him to preach with the boldness of conviction, giving him a confidence in the sacred truths of the Bible which no scepticism and critical science of the world can shake. He will learn more and more properly to distinguish between Law and Gospel, which is the acme of true theology.

Thus equipped with a thorough knowledge of God's Word, sanctified by the Holy Spirit, and with a personal devotion to the work of the Lord, a young man entering the ministry will surely prove a blessing to his parishioners and the Church at large. Says the Psalmist, "Who passing through the valley of Baca make it a well; the rain also filleth the pools." The meaning is, as Luther has it, the teachers or servants of the Lord who pass through this world of misery make it a place where the Gospel of Christ obtains one victory after another, where multitudes of lost and condemned sinners obtaining the grace of salva-

tion through faith are added to the Christian Church, that community upon which all spiritual blessings are bestowed.

Now our new Seminary being a school where young men are thus being trained for the service of the Lord and His Church great blessings will surely result from its center both to its inmates as well as to our Synod and the Christian community at large.

But while we cheerfully look forward to such blessings, we have reason to offer our fervent prayers and supplications for this our institution, that God in His mercy would preserve it from all inroads of false teachings and maintain it in true loyalty to the old established truths of the Bible and the doctrines of the Lutheran Church. We, therefore, join in the prayer of the Psalmist:

"O Lord God of hosts, hear my prayer: give ear, O God of Jacob, Selah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness. For the Lord is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." J. J.

COMMENTS

What Is the Explanation? What is the explanation for the fact that some of the members of our synod contribute so liberally and work so untiringly for our "Seminary, Debts and New Ulm Collection?"

Extracts from some of the letters in our files will, perhaps, give us the answer.

"There is still some more in sight, and I expect to continue until all the envelopes are in; yes, until the Lord bids me to cease. Would that the Lord would only give us more courage to 'beg,' yes, beg! from him and for him; how readily would not the 'Alp' of our debt become a mole hill, yes, a mere matter of the past. I am with you in this work unto the finish; with you in prayer, word and work!"

* * * * *

"I was told to-day that the pictures of the new seminary do not do justice to the buildings. . . . Further I was told that the buildings so pleased one of the visitors that he gave an additional \$25.00 for the building fund. I am glad to hear that the new seminary is really what we were told it would be, and especially glad to hear this from one who has a critical eye."

* * * * *

"It surely surprised us that our people responded in this manner, because we had drawn on them heavily for our new school. Another thing that impressed us is that those who had given liberally toward our schools were the very ones who gave liberally for the Seminary Fund."

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"One of our members recently gave me ten dollars for this collection. It was his second donation. I remarked, 'Why, you have already given your offering on last Sunday.' To

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this he replied, 'Yes, I know, but many give nothing, and therefore there is not enough money coming in.'

Praying the Lord may move many hearts in a similar manner, I am....."

* * * * *

"Was at Thiensville for the dedication, and although I had studied the plans quite carefully, the buildings contained many a pleasant surprise. The seminary group is fine."

This brother believes we should have spent even more money on the professors' residences.

* * * * *

Writing for a group of young ladies who donated liberally toward the furnishing of certain rooms and who, we are told, expect to send us some more of their handiwork or a sum of money:

"We enjoyed our visit to the seminary very much. Mr. and Mrs. Bretzmann kindly showed us through the buildings. We had heard so much against the place and not much in favor of it; so we were glad to see for ourselves. . . ."

Hoping that we may be of service again later, I remain....."

These letters were selected more or less at random. They express the thoughts of ministers and of laymen. The congregations from which they speak are by no means neighbors. They all have their own problems. Yet these letters all breathe one spirit. The writers of these letters are truly at one with each other. Though living in different sections of our synod, they are working hand in hand for the common cause. Why?

They know and love their Savior, else they would not be interested in a theological seminary and a school that trains teachers for Lutheran parish schools. They are members of the Wisconsin Synod and know that the Lord has called them to work for his cause in this synod. Their personal relation to the Lord makes the work of the Wisconsin Synod, its joys and sorrows, its problems and its cares, a matter of personal concern to them. They are as happy over the new buildings we have erected for our institutions as they are over their home church, school, or parsonage, and

they count it a joy and not a burden to work and to give for them. They are not looking for mistakes that may have been made to exploit them joyously in criticism of this or that committee. No, they rather rejoice in the things that turned out well than dwell on minor defects. They will not permit the criticism they hear to stifle their love or to stay their hand.

Feeling personally and deeply the need of their synod, they do not sit and shake their head mournfully and, wringing their hands, wonder what will become of us. They have faith in the Lord and faith in the Christian love of their brethren, and in this faith they work and give, they encourage and strengthen others, in the support of our cause.

To them the Seminary Building Committee is not a group of hard taskmasters swinging the scourge over the sweating church members to urge them on to perform an impossible task. They consider the Committee as being in their service to organize and direct the work in which the members of our synod are joyously engaged. The articles written by the Committee, the letters, booklets and circulars sent out by it, are welcomed as an aid in arousing interest, strengthening the hearts of our members and cheering them on in the work.

Not even the slowness of other brethren is permitted to dampen their ardor or to stay their efforts. What a wonderful sermon does not the brother to whom his pastor refers in one of the above letters preach to all of us by giving again because some give nothing, "and there is not enough money coming in."

People that have this spirit work and give. They exert a strong, wholesome influence on others. A minister filled with this spirit and supported by a few likeminded church members will soon drive the gloom out of an entire congregation and arouse the people to joyous, energetic action. That is our explanation for many of the figures on our books.

Let us ask this spirit from the Lord in prayer and seek it where he has directed us to find it, in the Gospel of our Lord Jesus Christ. J. B.

* * * * *

Methodism and Romanism Bishop Lester H. Smith of Chattanooga, Tenn., in an opening address to the 33rd session of the Wisconsin Annual Conference of the Methodist Episcopal Church, convening at Green Bay, Wis., a few weeks ago, stated that "the cross is still the central figure in Christianity and Christ is still the savior of the world." That was a good beginning, if the meaning of the words is what they say. As a rule we are somewhat suspicious of generalities. "This generation," the good bishop goes on, "is seeking an easy religion. Even the Evangelistic churches are taking steps to eliminate the sacrificial element of religion. The symbol of the cross is being changed. The death of Christ has not the same meaning. All attempts

to interpret Christianity by eliminating its sacrifices will fail — now and forever. Life is dependent upon death. The harvest shows you that. Physical life has its price and it must be paid. So has intellectual life. **Then why should the life of the soul escape the penalty?** We have made Christianity cheap. We have accepted the sacrifices of Christ as sufficient for our salvation. The danger of 'quid pro quo' is a dangerous element in religion. It has become a trading shop with God and all sense of sacrifice for salvation alone is being lost sight of. The theories of atonement have great force. **We** must make satisfaction for our sins. No man will succeed in preaching the Word of God who forgets to preach the cross. There is no salvation in any other gospel."

The bishop makes his meaning clear. Not the sacrifice of Christ on the cross can save us. To teach that is dangerous. But the sacrifices and penalties that the Christian brings — these alone can save us. To preach the cross means not to hold up the cross of Christ to dying eyes, but to preach the cross that we must bear as the only means of salvation. Christ's cross cannot be the only and certain satisfaction for our sins, we, too, must make satisfaction by our cross and sacrifices. It's an old belief and religion, bishop, that you proclaim, but it is anything but the gospel of Christ unto salvation. It is just the old unbeliever's way of saving himself by the deeds of the law. Has the bishop forgotten or never understood St. Paul, Gal. 5, verse 4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." It's the old belief of the Pharisee in the temple. And have we not heard of well-meaning but misguided souls, who proclaimed the cross of Christ the place where we are to suffer for our sins instead of the place where our sins are rolled away? To speak thus, as the bishop does, of the cross of Christ and its sacrifice in a slighting vein as "quid pro quo," to call the simple faith and belief in the power of the cross to take away our sins a "trading shop with God," is taking away the very essence of the gospel, robbing the soul of all comfort in the redeeming Christ, substituting law for gospel as the way of salvation — it is blaspheming the Christ.

Thus does the Romish church preach Christ. Small wonder that this bishop, leading his souls astray, away from the true Christ exhorts his people: "Protestant churches in their search for Christian liberty have swung too far from the tyranny of Rome. They have eliminated all penance and satisfaction for sins, and we must retrace our steps a certain extent of the way." What! Back to Rome? Back to that very tyranny of souls and perversion of the truth unto salvation from which we have by God's grace and Luther's labors escaped? No, dear bishop, we cannot follow you there, not even to a "certain extent of the way." But can this be Methodism? How must we, then, be filled with gratitude to God, that we

still have the saving truth, and how careful must we be to guard this sacred treasure of our church: the pure gospel of salvation through grace and by faith alone. We are much afraid that many other churches have lost it.

Z.

THE ENGLISH BIBLE, — WITH A PLEA FOR THE USE OF THE AUTHORIZED VERSION

(Continued)

Futher Comparisons Between the Versions

Then as we go on to compare the Authorized Version with either the Anglo-American Revised Version or the American Version, there will be found a goodly number of variations which are due to a difference of opinion among the groups of translators who have followed various schools of Greek grammarians, concerning the translation of aorist participles and in some instances of the perfect and imperfect tenses. Besides these, many other grammatical problems are at the root of many variations between the three most important Bible translations. Here expert scholars disagree. So the Revisers are not to be credited with improvements.

To avoid confusion, it seems that the New Testament Revisers departed from the Greek forms of proper names, which as a rule were followed by the translators of the Authorized Version, and they recurred to the Hebrew forms of the proper names. For examples: A. V. *Elias* (R. V. *Elijah*), *Abia*, (*Abijah*), *Ezekias* (*Hezekiah*), *Esaias* (*Isaiah*), *Zacharias* (*Zechariah*), *Eliseus* (*Elisha*), *Jewry* (*Judaea*), *Sharon* (*Saron*).

The American Revised Version has a number of changes which need to be especially noted. The American Version says in its Preface: "The change first proposed in the Appendix — that which substitutes 'Jehovah' for 'Lord' and 'God' (printed in small capitals) — is one which will be unwelcome to many, because of the frequency and familiarity of the terms displaced. But the American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament as it fortunately does not in the numerous versions made by modern missionaries. This Memorial Name explained in Ex. 3:14.15 and emphasized as such over and over in the original text of the Old Testament designated God as the personal God, as the covenant God, the God of revelation, the Deliverer, the Friend of his people; not merely as the abstractly 'Eternal One' of many French translations, but the ever living Helper of those who are in trouble. This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim."

The American Version uniformly substitutes the word "Sheol" for the terms "the grave," "the pit" and "hell" in places where these terms have been retained by the English Version.

The American Version uses "who" and "that" for "which," when relating to persons. It substitutes "are" for "be" in indicative clauses; it omits "for" before infinitives; it changes "an" to "a" before "h" aspirated; (The latter change was made in the English Revision of the New Testament, but not in that of the Old.); and it has uniformly adopted the modern spelling in place of antiquated forms.

In many instances the American Revisers have restored the readings of the Authorized Version. A few of such restorations may be noted Ex. 20: 4, 13; Lev. 19: 22; Ps. 48: 1; 104: 26; 114: 4; 166: 11; Prov. 13: 15.

The reader of the American Version is no longer puzzled by words as *daysman* (A. V.) for *umpire*, *ouches* for *settings*, *occupiers* for *dealers*, *sodden* for *boiled*, *clouted* for *patched*, *chapiter* for *capital*, *bolled* for *in bloom*, *bewray* for *betray*, *usury* is displaced by *interest*, *temperance* is displaced by *self-control* throughout. The *arrow-snake* (from the German *Pfeilschlange*) is called *dartsnake* in the American Version. Pharaoh is not spoken of as a *dragon*, but as a *great monster*. The term *Holy Spirit* always takes the place of the *Holy Ghost*. The *fat of the kidneys of wheat* becomes *the finest of the wheat* (Deut. 32: 14). The American Revisers often add a few words in italics to make a passage more clear (Mark 9: 28). These translators do not speak of the evangelists as *saints*, and they deny that St. Paul wrote the Epistle to the Hebrews.

Other less important changes will be found enumerated in the complete Preface to the American Version.

In the preceding pages a brief genealogy of the King James' Authorized English Bible was given; then the revisions of the Authorized Version, the Anglo-American Revision and the American Revision, were spoken of with the many variations between the three outstanding translations of the Bible which are in use in our country.

But what have the English revisers and the American revisers done? They may be credited for giving a more literal translation of a number of passages in the Scriptures which may serve in a study of the Bible. It is also true that the later English in a number of passages in these revisions is more easily understood by the readers of to-day. However, Muir claims that of 6,000 words used in the Authorized Version, not more than 250 are not in common use. The variations, which the revisers have adopted although they may number several thousands, because of their use of different composite Greek text, are not so important that this would weigh heavily in favor of either one of the revised translations. The more external changes, spelling, punctuation and paragraphing and chapter headings which are found in the revisions are also of minor importance.

However, English speaking Christians will feel some doubt whether the Anglo-American revisers or the American revisers can be always *trusted* in their translations of the Word of God or even in their judgments concerning

the most reliable manuscript readings, because it is known that these revisers were not all believers in the triune God and that they belonged to the school of modern liberal theology and were often influenced in their translations by the doubtful results of "higher criticism." Asaph says, "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee" (Ps. 50). And St. Paul says to the Corinthians (1 Cor. 2: 14), "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The unregenerate person, no matter how great his intellectual gift or how high he may rank as a scholar in his chosen field, is never neutral in his judgment or in his translations, which are interpretations, but is always hostile to God and God's Word. An unbeliever has no rule by which he may determine what God has to say to man. He is an incompetent judge of all spiritual matters, and he is a foolish man which built his house upon the sand. So it is not surprising when his cherished hypotheses with many of his achievements are washed away by the current of time. Therefore, Christians will only with the greatest caution make use of the works and give ear to the claims of the modern so-called liberal minded scholars of the Bible.

Prof. W. H. Green points out in his book on "The Higher Criticism of the Pentateuch" how the unbelieving higher critics of various shades cleverly try to read out God and His divine guidance from the Bible.

"The pages of the Bible are ablaze with recorded facts involving the immediate exercise of almighty power, with predictive utterances unveiling the future hid from mortal view, and with disclosures which quite transcend the reach of the human faculties. No man can undertake the study of the Bible, however superficially, without encountering these, which are among its most prominent features, and if it is to be comprehended from a naturalistic point of view, they must in some way be disposed of.

Three different methods have been devised for getting rid of these troublesome factors.

One is that a scoffing deism, which sets aside the supernatural by imputing it to deception and priestcraft. . . . It is only men who are devoid of moral earnestness themselves, and cannot appreciate moral earnestness in others, who can rest satisfied with such an explanation. . . .

A second mode of dealing with the supernatural, without admitting its reality, is that of the old rationalistic exegesis. This regards it simply as oriental exaggeration. . . . Thus the supernatural is evaporated by hermeneutical rules.

The third mode of banishing the supernatural from the Bible is by subjecting it to the processes of the higher criticism. This is the most plausible as well as the most effective method of accomplishing this result. It is the

most plausible because the animus of the movement is concealed, and the desired end is reached not by aiming at it directly and avowedly, but as the apparently incidental consequence of investigation pursued professedly for a different purpose. And it is the most effective because it supplies a complete antidote for the supernatural in each of its forms. Every reported miracle is met by the allegation that the record dates centuries after its supposed occurrence, leaving ample time for the legendary amplification of natural events. Every prediction which has been so accurately fulfilled that it cannot be explained away as a vague anticipation, shrewd conjecture, or fortunate coincidence, is met by the allegation that it was not committed to writing till after the event. Revelations of truth in advance of what the unaided faculties of men could be supposed to have attained to must be reconstructed into accordance with the requirements of a gradual scheme of development. The stupendous miracles of the Mosaic period, the far-reaching predictions of the Pentateuch, and its minute and varied legislation are all provided for by the critical analysis, which parts it into separate documents and assigns these documents severally to six, eight, and ten centuries after the exodus from Egypt."

We English speaking Christians of our time, in which pseudo-science so boldly attacks our cherished Bible, need to be constantly on guard lest we be deceived by its fictitious findings. Should we not be very careful before we even think of adopting one of the more modern Bible translations, either the Anglo-American Revision or the American Revision, for fear that we lose some gem of God's revelation and might even unconsciously become contaminated by a germ of pseudo-science?

Would German speaking Christians be willing to discard the Luther Bible because its New Testament translation was based on the Greek text of Erasmus and not on the more modern composite texts of either the German or the English scholars, or because some of the words of the Luther translation are a bit antiquated or because Luther's translation may need minor corrections? Certainly they would not.

Indeed, Christians are openminded and have sanctified judgment and are thankful to learn whatever may serve to render God's Word in Holy Scriptures more clear, and whatsoever may be of value in extending His kingdom. But they will not believe every spirit, but will try the spirits whether they are of God (1 John 4:1) and likewise they will prove all things; and "hold fast that which is good" (1 Thess. 5:21).

Those who have been privileged to learn the languages of Hebrew and Greek will of course be greatly benefited by a study of the most reliable original basal texts of the Old and of the New Testaments for comparison and enlightenment. The Holy Spirit, the Spirit of truth (John 16:13) still guides the disciples of the Lord in our present day to understand what the Father in heaven has to say

to his children on earth for their salvation. The Christian Bible reader who is ready to do the will of God, who knows that he is a sinner by nature, and who is humble in spirit will assuredly be blessed by the reading and search in the Holy Scriptures.

God has privileged the English speaking Christians by giving them a version of the Scriptures which far outranks all other versions in the English language. This noble version, which has stood the test of time for centuries, is the King James Authorized Bible of the year 1611.

R. W. Huth.

(To be continued)

CAN A MOTHER FORGET HER CHILD?

In a blinding snow-storm the missionary had left his comfortable home to board a train, which was to take him to the "prison city," where, in the early morning, he was again to conduct the chapel services for hundreds of prisoners. After much delay he arrives at his destination, thankful to be within the sheltering walls of the prison. Unfortunate men and women crowd the spacious chapel as the missionary preaches about sin and grace. At the conclusion of the service a large number of written requests for personal interviews are given him. It meant for him many hours of intense work. Yet how necessary and important is the personal contact with the individual inmate, especially in prison soul-saving work. It is the prisoner's most welcomed opportunity to pour out his heart to one who understands and has a sincere interest in the eternal welfare of his soul, for which the blessed Savior also bled and died on the cross of Golgotha. It is God's will that the wicked turn from his ways and live. The law has penalized these men and women by depriving them of their liberty for a certain period, in some cases for lifetime. Yet, are we a whit better than they? Indeed not! It is only the unmerited grace of God that has kept us from falling. We need the same Savior, the same pardon, the same robe of righteousness, as these people to make us worthy of the Kingdom of Glory. Eternity alone will reveal what these hours of personal interview of hundreds of sin-burdened souls with the pastor have meant to them.

The last interview has been disposed of, and the missionary is now preparing to return to his home. He had previously given little thought to the severe storm raging outside. He did not know that, while attending to his duties as a missionary, several feet of snow had covered the ground. But he came to his senses when the report reached the institution that all trains had ceased to operate on account of the heavy snowfall. The missionary was snow-bound — in a prison! He has had many unusual experiences in his calling, yet to be compelled to remain in a penitentiary though not a prisoner, was a peculiar and strange situation. But why lament about something that one cannot change! It is far better to adapt oneself to

conditions which one cannot alter and are beyond our control.

Resigned to his fate, the missionary, who could not bear the thought of sitting around idly, now made a request to the warden to assign him to work. Graciously the warden heeded the request and gave an order that the missionary be authorized to serve for a time as a censor over all the letters written by the prisoners on that Sunday, which, according to the prison rules, had to be read before being mailed. Letter after letter is read by him. Some of them are properly censored, so that they conform to the rules of the institution; eliminations are made in others.

One fact, however, could not fail to make a deep and lasting impression upon the censor. Well-nigh eighty per cent. of the letters were addressed to the mothers at home. Though the writers had offended their mothers grievously, yet their thoughts turned to the very ones who, they know, would not forget them, but continue to love them and pray for them. A good mother cannot forget her child, though that child may be in disgrace in a prison cell. The strongest force in the world, in the opinion of the psalmist, is a mother's love. It is the mother to whom the prisoner turns in most cases when all other earthly friends have left and forsaken him. Oh, if these unfortunate prisoners, men and women, had but considered their good mothers when temptations beset them and listened to their advice, counsel, and correction! The world would be better for it.

Who can count the tears of a good mother when a son or daughter has gone astray? If the gracious Lord has given us a Christian mother, let us be thankful and obey, honor, and respect her and avoid that which would cause profound sorrow to a mother's heart. When our mother has finished her course and is about to depart this life, what a blessing it will be for the child to hear from her dying lips: "Very pleasant hast thou been unto me!" 2 Sam. 1:26.

E. A. Duemling.

Milwaukee, Wis.

WHEN THE ROBBERS WEPT

By Rev. J. J. Lindell, in *The Augustana Foreign Missionary*

About thirty miles southwest of Yenshih, Honan, lies a small village at the foot of some high mountains. Even this place has been visited by the Gospel. A few years ago they had never heard of Christ. Since the year of the famine in 1921, this out-of-the-way place has been singularly blessed. These mountain people were more receptive to the Gospel than their more favored brethren in the fertile valley on the other side of the mountains. Many have turned to the Lord and we have not less than three very promising preaching places in that district at present.

In time of lawlessness as well as in time of famine, this district suffers more than any other. The ground

is poor. In time of drought the crops fail and many have to leave their homes and go begging. It was so in 1921. It is the same this year. Being a mountainous district it is also a good hiding place for robbers, and the people there have suffered untold hardships at the hands of the robbers during the last year.

In the small village mentioned above lives a man by the name of Dju. He is not a rich man according to our way of thinking, but he is fortunate enough to have a little land and have enough to eat. He had been an opium fiend for some time, but has given it up since he became interested in the Gospel, a little over a year ago. A few months ago he had an experience which proved to him that the Word of God has not only power to deliver man from the awful opium habit, but has also power over hardened robbers.

One night a band of robbers entered his village. Before he realized it, he, together with others of his village, were carried off toward the south. Some escaped, but he and a neighbor of his were carried about two hundred miles to the south, where they were kept for some time.

One night, as Mr. Dju was sitting in the hut where they were kept prisoners, he pulled out a little pocket Testament which he happened to have with him. As he was reading it one of the robbers saw it and asked him, "What is that you are reading?" He answered that it was the New Testament. "Are you a Christian?" "No, but I am learning the doctrine." "You are false and trying to deceive us," said the robber. "I might be false," said Mr. Dju, "but the Book is not." "Preach to us then," said the robber. "I cannot preach." "Read to us then that we might hear what it says." The Spirit of the Lord must have helped the man to find the place, for he began to read:

"Come now, ye rich, weep and howl for the miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasures in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in the days of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you." Jas. 5:1-6.

The man had not read very far before he began to weep and so did the robbers. They were overcome by the power of the Word. From then on he received better treatment at their hands, and after a short time he was released. Having told his story, he said, "God

had to let me be carried off by robbers in order to awaken me and bring His Word to them."

"The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12.

SAND IN THE MACHINERY

By Johnston Myers

An engine, perfect in every part, may be doing its work smoothly and with unhindered power. Suddenly there is a screeching, groaning sound, and every movement seems to be retarded. Some one has thrown sand into the machinery. Perhaps it was done carelessly; it may be maliciously. A family is like a Corliss engine. Love has oiled every part, and the family are happy. Suddenly some one says something or does something which destroys the harmony. An unkind word or a selfish act can do it. Instead of the expressions of love and cheer there are the sounds of anger and irritation. The church may be moving happily and with real spiritual power. Some one criticizes, condemns, finds fault, perhaps even says what is untrue, and the church machinery moves with difficulty. Bitterness takes the place of the sweet spirit which may have prevailed. A false report, an expression of anger, a vicious spirit may throw sand in the machinery of the church. The home and the church need love and cheer. The machinery will move smoothly if we pour enough love and cheer into every action. Use oil, not sand, on the church and the home.

—The Baptist.

NORTHWESTERN COLLEGE

The 64th school year of Northwestern College opened on September 3. The first day of a new year is devoted entirely to the new students. On that day reports and credits are examined, assignments to classes are made, special courses outlined, books purchased; the new students learn to know their way about; those who are to live in the dormitory move into their new quarters. For these new dormitory students the first day is a memorable one, and not the least memorable moment of the day is the one when they look rather wistfully after the automobile that carries their parents back home, and then, feeling very much alone, turn to face a new and strange life. For them it is the beginning of a new period in their lives, in which they are forced to stand more firmly on their own feet and to meet new situations that put their early training to the test. Never more clearly than on the opening day of school, when one sees so many young boys entering blithely on a new period of their lives, does one realize how important to them is a sound, healthy early training in a Christian home. One knows what demands will shortly be made on their character and their faithful-

ness. And one thanks God for the assurance he has given us that where his Word is there he is also with his power to instruct, to correct, to save, so that the man of God may be perfect, thoroughly furnished unto all good works.

On the second day, the old students now having also arrived, the opening exercises were held in the gymnasium, the teachers gave their first class assignment, and the rest of the day was given over to getting settled in preparation for regular class work.

We had looked forward with great pleasure to having as a member of our faculty Dr. C. Abbetmeyer, who in the few weeks that he lived after moving to Watertown had completely won the genuine liking and respect of all his colleagues, to most of whom he had been a stranger up to the time of his arrival on June 12. But it was God's will that he should never begin the work that he looked forward to with such enthusiasm. Long before the vacation was over he had gone to his eternal rest.

Since Mr. Martin Franzmann had already been engaged to continue another year as instructor to take the place of Professor Kiessling, who had begun what was to be a year's study at the University of Chicago, we could begin the year with a complete faculty, for Professor Kiessling at once consented to give up his plans. He is again with us filling the vacancy caused by Dr. Abbetmeyer's death. One new tutor, Mr. Werner Franzmann, had accepted our call and joined our staff. But Mr. Hillemann, who had expected to serve another year, was so weakened by two serious operations in quick succession that it was out of the question that he should take up the exacting duties of the tutor's position again. Mr. Kleinke, who already served the usual two years as tutor consented to come back for still another year. Mr. Kleinke was married during the summer and is occupying the residence attached to the dormitory building. Besides his duties as tutor, he has also taken over the work of coaching the football and basketball teams, thus leaving Professor Eickmann free to give his time to teaching and to the direction of physical training. The personnel of the faculty is otherwise unchanged. Whether and how long it will remain so is extremely doubtful, because Professor Westerhaus has been called to a professorship at our theological seminary at Thiensville and is being urged strongly from all sides to accept the call, however sorely his absence may be felt at Northwestern.

Seventy-two new students enrolled the first week as compared with 77 last year. These are distributed according to classes as follows: 1 Junior, 3 Sophomores, 36 Freshmen, a total of 30 in the college department; 1 Tertianer, 3 Quartaners, 3 Quintaners, 34 Sextaners, 1 Special, a total of 42 in the preparatory department. Of the 34 entering the first year of the high school (Sexta), 23 intend to become pastors or teachers, likewise 3 Quintaners, 8 Freshmen (3 from New Ulm, 1 from Saginaw, 1 from Winnebago Lutheran Academy), 2

Sophomores, 1 Junior, a total of 37 for the ministry or for teaching in our parochial schools. The rest are taking a business course, a general course, or are taking their first year of college work preparatory to entering the sophomore class at the State University.

Although the number of new students is equal to the average of the past few years, the total enrollment is smaller than last year's, being 240 in comparison with 259 who were still enrolled at the close of the year. Of the 259 students still enrolled in June, 168 returned this fall. What of the 91 others? Sixty-eight of them either graduated or finished the course for which they had enrolled. That number includes 29 Seniors who graduated from the college with the B. A. degree, 11 who completed the high-school course (2 of whom are now continuing their teacher's course at New Ulm), 6 special students, and 22 Freshmen and Sophomores, most of who were public high school graduates who were taking as much of their college work here as possible before going on to the university. Our freshman course happens to be so arranged that a high school graduate can get his full first-year university credits here, a circumstance of which 16 students had taken advantage. A few such students, who are well enough prepared in German or Latin to be able to select subjects from the sophomore course, also take their sophomore work here. So these 22 Freshmen and Sophomores had completed the course for which they had enrolled, although they had attended Northwestern only one and two years. So, although these 68 did not all graduate with diplomas, still they had completed the course they had planned to take when they were enrolled, and hence were not expected to return to college this year.

Twenty-three others did not return. Five of them had been advised by the faculty last June not to return this fall because of bad scholarship or bad conduct or both. Eight others, chiefly from the first-year school class, had not been promoted and dropped out rather than spend another full year in the same class. One discontinued because of illness. The other nine have gone to other schools, one to Concordia, one to Saginaw, the rest to other colleges or high schools. Only 18 of the 91 might therefore be called losses to us, since only that number out of the total had been expected to return. That number is not unusually high, is in fact not above the average.

Next spring there will be 21 Seniors graduating, and perhaps 20 of the new college Freshmen who entered this fall will go on to the university, a number of high school Seniors will complete their course, and there will be the usual number of withdrawals because of failure or change of plans or loss of interest. That will leave a large hole in the enrollment again that will have to be filled by newcomers. Where will they come from? Winnebago Lutheran Academy sent one student this year and promises to send several next fall. Saginaw and New Ulm will also send a number of Freshmen, but the chief source of supply should be the eighth grade pupils now in our

parochial schools and the classes now being prepared for confirmation. If the pastors and teachers will send us the names and addresses of promising pupils who might be won for the ministry, we shall be glad to visit them if that is at all possible, or else send them what printed matter we have concerning our school and its work.

It might be necessary to add at this point that the cost of board and tuition at the college is the same this year as it was last year. A change will not be made until the beginning of the next school year in September, 1930.

We humbly ask the Lord that he may bless our school, its teachers and students, with health, courage, and a zealous love for his word and work. K.

† PASTOR J. HERMAN KOCH †

After a long, protracted illness Pastor John Herman Koch passed on to his heavenly home. He was born July 24, 1864, in Oldenburg, Germany. In 1870 he came with his parents to America, settling on a farm near Mayville, Wis. Three years later he moved with his parents to T. Hartland, Shawano County. After his confirmation in 1878 he attended our synod's schools preparing for the ministry of the Gospel. He was ordained in October 1889 and installed as pastor of the parish Bristol-Paris, Kenosha County. Here he labored until 1892. For 17 years he faithfully served Zion's Congregation at South Milwaukee, which he had organized. From 1909 to 1912 he served as superintendent of the Lutheran Children's Home in Wauwatosa. In 1912 he accepted a call to the pastorate of Elias' Congregation of Milwaukee. But in 1916 ill health forced him to retire from active pastoral work, whereupon he moved to Bay View with his family and affiliated with St. Luke's Congregation. After much suffering the Lord called his servant to His eternal rest, Wednesday, August 28th. He attained the age of 65 years. Funeral services were conducted August 31st. Pastor C. Buenger preached the German sermon and the undersigned delivered the English address. The following pastors served as pall-bearers: H. Ebert, H. Knuth, Herm. Gieschen, E. Ph. Dornfeld, O. Hagedorn, W. Hoenecke. The deceased is survived by his widow, Henriette, née Donsing, one son, two daughters, and one sister. May the Lord comfort the bereaved family.

Ph. H. Koehler.

FROM OUR CHURCH CIRCLES

Delegate Conference of the Northern District
of Michigan

The Delegate Conference of the Northern District of Michigan meets from the 8th—10th October at Chesaning, Mich., Rev. H. Engel.

Papers by L. Meyer, H. Engel, D. Rhode, O. Eckert, Jr., J. Zink, G. Wacker, W. Cares, O. Kehrberg, Teacher W. Rudow.

Sermon: A. Westendorf (C. Waidelich).

Confessional Address: O. Eckert, Jr. (O. Frey).

Please notify Pastor loci whether you intend to come or not. C. G. Leyrer, Sec'y.

**Eastern Pastoral Conference of the
Dakota-Montana District**

The Eastern Pastoral Conference of the Dakota-Montana District will meet October 15th to 17th, noon to noon, at Aurora, So. Dak., Rev. A. H. Baer, pastor.

Papers: The Difference Between the Lutheran and the Calvinistic Spirit — Rev. Palmer; Did the Fall of Man Affect the Material Creation? — Rev. Meier; Was erfordert die bruederliche Liebe von uns Pastoren in-bezug auf unser Verhalten zu unserm Vorgaenger und Nachfolger? — Rev. Sprengeler; The Origin of the New Testament Canon — Rev. Lau.

Sermon: A. Lenz (A. Baer).

Confessional Address: W. Lindloff (H. Lau).

Remarks: Please announce to the local pastor!

J. B. Erhart, Sec'y.

**Pastoral Conference of the
Western Dakota-Montana District**

The Pastoral Conference of the Western Dakota-Montana District will convene, D. v., from the 2nd to 3rd of October at Morrystown, South Dakota (H. Schaar, pastor).

Opening Service at 9:30 A. M.

Papers: Exegesis of 1 Tim. 3, W. Hermann; Anleitung ueber kirchliche Stilistik, P. Albrecht; Vorlesung einer Predigt, G. Schlegel; Synodical Administration, E. Gamm; Welche Amtshandlungen darf ein Pastor an Andersglaebigen verrichten, ohne in ein fremdes Amt zu greifen? — I. Bauer.

English services with Holy Communion Tuesday evening.

Sermon: R. Gamm, W. Herrmann.

Confessional Address: E. Hinderer, Max Cowalsky.

Timely announcements will be appreciated by the local pastor. L. G. Lehmann, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference will meet at Wonewoc, Wis. (Rev. John Mittelstaedt), October 15th to 17th, noon to noon.

Services: Wednesday evening.

Sermon: J. H. Schwartz, Rich. Siegler.

Confession: H. Reimer, C. W. Siegler.

Papers: Chicago Theses, and old papers.

Remarks: Please notify pastor loci whether you intend to come or not. Gustav Vater, Sec'y.

Southern Wisconsin Conference

The Southern Wisconsin Conference meets at Kenosha, Wis. (Rev. C. Buenger), October 15th and 16th.

Sermon: E. Sponholz (J. Toepel).

Confessional: W. Huth (E. Jaster).

Papers: O. Heidtke, E. Jaster, Th. Volkert, Wm. Lehmann.

Remarks: Please notice that the place of meeting has been changed from Caledonia to Kenosha.

Wm. R. Huth, Sec'y.

Southeastern Michigan Delegate Conference

The Southeastern Michigan Delegate Conference will meet on the 15th and 16th of October at Waterloo, Mich., R. G. Koch, pastor.

Exegeses: Tit. 2, G. Luetke; Tit. 3, H. Zapf.

Confessional Address: J. Nikolai (H. Heyn).

Kindly announce. H. C. Arndt, Sec'y.

Pacific Northwest Conference

The Pacific Northwest Conference meets at Omak, Wash. (Rev. Ph. Rusert), from noon October 15th to noon October 17th.

Papers: Rusert, Krug, Sydow, Kirst, Lueckel.

Sermon: E. F. Kirst (Krug).

Critic: Lueckel. E. F. Kirst, Sec'y.

Correction — Report of Synod's Proceedings

Under the head, "Board and Tuition at our Institutions of Learning" Synod's resolutions are not correctly reported. In correction we state the following:

A committee was appointed to give this matter thorough consideration and report at the Synod meeting of 1931. This committee consists of the Pastors, A. Ackermann, J. Plocher, Otto Kuhlow, and the Messrs. Th. Buuck and Alb. Voecks.

The recommendation that students at the Theological Seminary and those taking the normal course at New Ulm pay \$80.00 board annually, was adopted with the amendment that it be left to the boards of these institutions whether this rule take effect this year or not.

The question of tuition at our institutions was referred to the above-mentioned committee. G.

**Rededication of St. James Ev. Luth. Church,
Cambridge, Wis.**

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her," Isaiah 66:10 — sentiments such as these filled the hearts of all members of the St. James Ev. Luth. Congregation at Cambridge, August 25, 1929, when they were privileged to re-dedicate their completely remodeled and re-decorated church. With

the usual preliminary formalities they entered the church building, listened to the prayer, joined in the singing of hymns of praise and thanksgiving and gave ear to the sermon preached by Pastor C. Lescow, Woodland. He had chosen as his text Ps. 84:1-2, "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God." In the afternoon services Pastor B. Bernthal, Ixonia, preached and in the evening Pastor R. Schumacher, Wilton, served with an English sermon. All pastors tendered words of encouragement and showed the true beauty of our dear old Lutheran Church, manifest in the pure doctrine and the love growing out of faith, displaying itself in praise and thanksgiving towards God and service towards fellowmen. Robert Paul Wolff, theological student, Concordia Seminary, St. Louis, Mo., served at the altar. The school children sang hymns of praise and glorified God's Holy Name.

Almost thirty years the congregation had been satisfied with the old church built in 1899 and only the necessary repairs had been made. But what a change! Those who knew the old structure will hardly recognize it in the rebuilt church. This year, after some deliberations, the thirty-five voting members undertook the task of renovating the entire building. The Ladies' Aid Society had taken the initiative. "The Little White Church" on your way to Lake Ripley — as it is fondly called — is a living reality inviting everyone to come.

The Trustees, the Building Committee, and members of the congregation vied with one another to make the entire building program a success. The entire inner furnishing, decorating, carpets and the beautiful art glass windows were donated by the Ladies' Aid Society, the new furnace was installed by Paul C. Westphal, the treasurer of the congregation, a large part of the cost of it being donated by him. Aug. Falk, the secretary, was instrumental in securing electric light fixtures, and much work in and about the church was done by members without charge — a free-will donation.

The church is not supported by the synod, it has been an independent congregation since 1910. It now has a parsonage, school and church, located on three acres of land a short distance from the beautiful Lake Ripley, on Highway 12, between Ft. Atkinson and Cambridge, on your way to Madison.

May the Lord continue with this little flock at St. James and His grace, goodness and mercy remain and endure with these members, so that we can report greater achievements in the future to the praise and honor of Him who has called us all out of darkness unto His marvellous light. 1 Pet. 2:9.

Robert F. F. Wolff.

Michigan Lutheran Seminary

September 4th marked the beginning of the twentieth school year at Michigan Lutheran Seminary, Saginaw, Mich. Seventy-one scholars, 27 of them newcomers, reported that day. Our assembly room could hardly accommodate them and the friends of our school, who had come to attend the customary opening exercises. Rev. A. Westendorf, the chairman of our board, addressed the assembly and admonished the students to make the best use of the fine opportunity the Lord had given them to get an education at a school where they were to be prepared not only for the needs of this life, but also for the joys of life to come.

With the opening of the new school year, Rev. Waldemar Zink, one of our former scholars and a this year's graduate of our Theological Seminary, began his duties as tutor.

To-day our enrollment is 72, eleven more than the highest total enrollment of any preceding year. Of these 47 are boys and 25 girls. There are 12 scholars in the 12th grade, 17 in the 11th grade, 19 in the 10th grade, and 24 in the 9th grade.

O. J. R. Hoenecke.

Installations

At the request of President Im. F. Albrecht, the Rev. Waldemar P. Sauer was installed by the undersigned as pastor of Trinity Congregation at Crawford Lake near Buffalo, Minn., on the fifteenth Sunday after Trinity.

H. C. Nitz.

* * * * *

On August 25th Mr. Helmuth Ihlenfeldt was installed by the undersigned as principal of Zion's Lutheran School at Columbus, Wis. May God bless his work!

Wm. Nommensen.

* * * * *

Authorized by J. G. Glaeser, President of the West Wisconsin District, Rev. Adolph Werr was by me duly installed as pastor of the Wilson and Ridgeway, Minn., Congregations, Sunday, September 8th. May the Lord of His Church crown the labors of our brother with success.

Address: Rev. Ad. Werr, R. 2, Winona, Minn.

Rud. P. Korn.

* * * * *

Mr. Martin Albrecht, graduate of Dr. Martin Luther College, was installed as instructor of the Winnebago Lutheran Academy in St. Peter's Congregation, Fond du Lac, Sunday, September 1st.

Address: Mr. Martin Albrecht, 110 East First St., Fond du Lac, Wis. Gerhard Pieper, Pastor.

* * * * *

Authorized by President J. Witt, I installed Pastor R. Horlamus who had been called by the Broken Bow-Merna Congregations on the 13th Sunday after Trinity.

W. H. Siffring.

Authorized by President F. H. K. Soll, the undersigned installed Candidate Elmer Zimmermann as pastor of the St. Paul's Ev. Luth. Congregation at Palouse, Wash., on the 15th Sunday after Trinity, September 8th.

Address: Rev. Elmer Zimmermann, Palouse, Wash.
E. F. Kirst.

Acknowledgment and Thanks

In behalf of Dr. Martin Luther College, New Ulm, Minn., I beg to acknowledge the receipt of a check for \$250.00 from N. N. and N. N. as a donation toward our organ fund. Many thanks to the kind donors.

E. R. Bliefernicht.

Change of Address

Rev. Theo. Mueller, 1317 Adams St., La Crosse, Wis.

Prof. Paul J. Gieschen, 601 70th St., Wauwatosa, Wis.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
263 Fourth St., Milwaukee, Wis.

MISSION FESTIVALS

North St. Paul, Minn., Christ Church, R. C. Ave-Lallemant, pastor. Speakers: M. Schuetze, A. C. Haase. Offering: \$350.00.

Lowell, Wis., Salem's Church, O. W. Koch, pastor. Speakers: J. G. Glaeser, E. Reim, G. M. Thurow. Offering: \$258.00.

Tenth Sunday after Trinity

Surprise, Nebr., St. John's Church, R. Horlamus, pastor. Speakers: Geo. Tiefel, Gerhard Press. Offering: \$133.90.

Wabeno, Wis., Trinity Church, F. W. Raetz, pastor. Speakers: W. A. Kuether, H. Zimmermann. Offering: \$116.36.

Hutchinson, Minn., Friedens Church, W. J. Schulze, pastor. Speakers: F. Zurling, G. Hinnenthal, Karl J. Plocher. Offering: \$650.61; Ladies' Aid, \$75.00; Sunday School, \$50.00; Young Ladies' Society, \$50.00; Dorcas Club, \$50.00; total, \$875.61.

Wilmot, Wis., Peace Church, S. A. Jedele, pastor. Speakers: C. Lescow, H. J. Diehl, Ph. Koehler. Offering: \$257.04.

Marshfield, Wis., Christ Church, A. Dornfeld, pastor. Speakers: A. Kirchhoefer, Wm. Baumann, G. Fischer. Offering: \$96.48.

Eleventh Sunday after Trinity

Mauston, Wis., St. Paul's Church, Wm. F. Lutz, pastor. Speakers: Prof. H. Schmeling, H. Pankow, E. Prenzlou. Offering: \$150.75.

German Settlement, St. John's Church, T. W. Redlin, pastor. Speakers: A. Engel, H. Reim (German), O. Henning (English). Offering: \$92.35.

Lake Benton, Minn., St. John's Church, Paul W. Spaude, B. D., M. A., pastor. Speakers: J. C. A. Gehm, A. H. Birner. Offering: \$114.69.

Twelfth Sunday after Trinity

Greenwood, Mich., Immanuel's Church, C. J. Kionka, pastor. Speakers: P. J. Kionka, E. H. Kionka. Offering: \$65.00.

Riga, Mich., St. John's Church, C. H. Schmelzer, pastor. Speakers: H. C. Arndt, G. A. Schmelzer. Offering: \$183.43; Ladies' Aid, \$30.00; Young People's Society, \$15.00; Sunday School, \$15.00; total, \$243.43.

Verdi, Minn., Immanuel Church, Paul W. Spaude, B. D., M. A., pastor. Speakers: Theodore Bauer, Ed. A. Hempeck. Offering: \$131.60.

Thirteenth Sunday after Trinity

Town Lomira, Wis., St. Paul's Church, H. Wolter, pastor. Speakers: R. Marti, F. Marohn. Offering: \$157.81.

Town Theresa, Wis., St. Petri Church, H. Wolter, pastor. Speakers: W. Oehlhafen, R. Marti. Offering: \$70.02.

Hendricks, Minn., Trinity Church, A. H. Birner, pastor. Speakers: Edgar Gamm, Wm. Albrecht. Offering: \$198.50.

Town Woodbury, Minn., H. E. Lietzau, pastor. Speakers: A. Blauert, R. Schierenbeck. Offering: \$308.00.

Wonewoc, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: J. H. Paustian, E. G. Smukal. Offering: \$400.00.

Town Cottonwood, So. Dak., Jerusalem Church, Paul G. Albrecht, pastor. Speaker: Gustav Schlegel. Offering: \$100.30.

Rockwood, Wis., Ed. Zell, pastor. Speakers: F. Koch, L. Koeninger. Offering: \$47.75.

Bloomer, Wis., General Joint Parish, J. F. Henning, pastor. Speakers: L. A. Witte, O. Hoffmann, F. Senger. Offering: \$284.27.

Henry, So. Dak., St. Paul's Church, G. Schmeling, pastor. Speakers: Prof. K. Sievert, A. Fuerstenau. Offering: \$141.30.

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: E. Hertler, C. Berg, J. Bergholz. Offering: \$25.00.

Manistee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speakers: Prof. A. Sauer, W. Opitz. Offering: \$90.65.

Fourteenth Sunday after Trinity

Clark, So. Dak., Peace Church, G. Schmeling, pastor. Speakers: W. F. Sprengeler, M. Keturakat. Offering: \$76.50.

Mishicot, Wis., St. Peter's Church, Ed. Zell, pastor. Speakers: F. Koch, H. Koch, P. Bergmann. Offering: \$105.30.

Arco, Minn., St. John's Church, A. H. Birner, pastor. Speakers: Jul. E. Buelow, Gerhard Schuetze. Offering: \$54.10.

New Lisbon, Wis., St. Luke's Church, Wm. F. Lutz, pastor. Speakers: W. Nommensen, O. Nommensen. Offering: \$112.61.

Randolph, Wis., Friedens Church, H. Geiger, pastor. Speakers: W. Wadzinski, F. Weerts, W. Zank. Offering: \$150.43.

Munith, Waterloo Twp., Mich., R. G. Koch, pastor. Speakers: A. Lederer, O. Schulz. Offering: \$129.29; Sunday School, \$11.46; total, \$140.75.

Whitehall, Wis., St. Paul's Church, A. Hanke, pastor. Speaker: Aug. Vollbrecht. Offering: \$119.22.

Ward, So. Dak., Immanuel Church, Wm. Lindloff, pastor. Speakers: C. Kuske, R. Palmer. Offering: \$86.85.

McNeely, So. Dak., St. Paul's Church, R. F. Bittorf, pastor. Speakers: W. P. Holzhausen, R. Bittorf. Offering: \$49.36.

Sparta, Wis., St. John's Church, A. Berg, pastor. Speakers: F. Krenzke, W. Pankow, P. Froehlke. Offering: \$313.55.

Portland, Wis., C. W. Siegler, pastor. Speaker: Rich. Siegler. Offering: \$58.15.

Fifteenth Sunday after Trinity

Carson, No. Dak., Trinity Church, W. Schmidt, pastor. Speakers: W. Herrmann (German), J. V. Rickert (English). Offering: \$51.34.

Clatonia, Nebr., Zion Church, E. C. Monhardt, pastor. Speakers: Geo. Tiefel, H. Lehmann, Hy. Daehnke. Offering: \$475.50.

Raymond, So. Dak., Bethlehem Church, A. W. Fuerstenau, pastor. Speakers: W. R. Krueger, R. F. Gamm. Offering: \$171.00.

West Salem, Wis., Christ Church, H. Schwartz, pastor. Speakers: P. Froehlke, E. Hertler. Offering: \$332.18.

Slades Corners, Wis., St. John's Church, E. Sponholz, pastor. Speakers: C. Bast (German), E. Tacke, F. Gundlach. Offering: \$321.73.

Sixteenth Sunday after Trinity

Florence, Wis., St. John's Church, Melvin W. Croll, pastor. Speaker: F. W. Raetz. Offering: \$43.56.

Rozellville-Green Valley Parish, Marathon Co., Wis., O. Kuehl, pastor. Speakers: O. Kuehl, Aug. Mueller. Offering: \$81.27.

Dupree, So. Dak., First English Ev. Luth. Church, H. C. Schnittker, pastor. Speakers: P. G. Albrecht, D. E. Rossin. Offering: \$55.04.

BOOK REVIEW

Forgotten Children, by Julia Colliton Flewellyn. Published by Gospel Trumpet Company, "The Warner Press," Anderson, Indiana. 189 pages; price, \$1.00; postage, 5c.

To describe the story we quote from the prospectus: "Nell, and Squinty, and Brandy, are waifs of the great city of New York. They are the 'driftwood of humanity' — thrown out on the street — nobody's children — **Forgotten Children**."

There is much about the story — the plot, the characters, the way it is told — to awaken the interest of the child mind and to sustain it to the end of the book. "Nell is a typical 'spitfire' of the alley, passionate and outspoken in her barbaric language of the streets." If this is realized and kept in mind, her language, which sometimes border on the extreme, will probably stand excused. Nell's faith in God's power for healing the sick in answer to prayer is pictured as sublime (p. 120): "There, God don't say one word about sending for doctors or medicine or hurting people when they're sick, but says send for someone in the church." Bearing in mind that the story is written for children, we would have liked to hear her told that true faith does not put God to a test, but uses the sometimes very ordinary means which God uses to work His wonders, content that at His time and in His way He will do what is for our highest weal.

A passage which cannot go unchallenged is found on p. 171: "She had read that morning of the Christ crying out for human sympathy; looking into the face of Peter and saying, 'Lovest thou me?' She could almost imagine him saying, as he wept at the grave of his friend Lazarus, 'I have so few friends; I cannot spare this one even as he goes to his eternal home.' So the loving voice calls, 'Come forth,' and the death sleeper responds." To the latter reference (John 11:43) we would say that Jesus is not calling back a friend because his sympathy is so dear to him (he well knows that he is shortly to leave his state of humiliation, where human sympathy was dear to him), he is here as everywhere else seeking the glory of the Father in the glorification of the Son as the lord of life and death: see verses 4, 11, 15, 25, 27, 40, 42, 45, of chapter 11.

As to the former reference (Matt. 21:15ff), we say Jesus is not making a bid for human sympathy in his repeated question to Peter, but pointing to the only true, unselfish motive for service in the Master's cause: Lovest thou me? Feed my lambs. When Jesus spoke these words he had entered his state of exaltation, being risen from the dead and about to ascend into heaven: it is not human sympathy but acceptance as the Savior which he seeks through the ministration of Peter and all them who confess, Lord, thou knowest that I love thee.

These inaccuracies, as well as some misspelled words, can easily be corrected in a later edition — then we will wish **Forgotten Children** a wide circle of readers. G.

MICHIGAN DISTRICT

May and June, 1929

Rev. H. E. Heyn, Jehovah-Zion's, Detroit	\$ 81.00
Rev. O. J. Peters, St. Paul's, Livonia	58.72
Rev. Wm. Bodamer, Salem's, Scio	108.41
Rev. R. Koch, St. Jacobi, Munith	74.30
Rev. David Metzger, St. Paul's, Remus	24.00
Rev. David Metzger, Zion's, Broomfield	12.00
Rev. M. A. Haase, St. Paul's, So. Haven	16.75
Rev. C. W. Waidelich, Bartholomew's, Kawkawlin	19.25
Rev. C. W. Waidelich, Bartholomew's, Kawkawlin	28.25
Rev. J. Gauss, Trinity, Jenera, Ohio	268.57
Mr. O. F. Beyer, Treas., St. Petri, Plymouth	30.00
Rev. Oscar Frey, St. John's, Saginaw	15.46
Rev. A. Lederer, Trinity, Saline	61.63
Rev. M. A. Haase, St. Paul's, So. Haven	18.50
Rev. H. C. Haase, St. Matthew's, Benton Harbor	62.00
Rev. Alfred Maas, St. John's, Ann Arbor	160.20
Rev. J. H. Nicolai, St. Stephen's, Adrian	220.00
Rev. G. Ehnis, St. Paul's, Monroe	72.00
Rev. G. A. Schmelzer, St. John's, Sebawaing	15.98
Rev. G. A. Schmelzer, New Salem's, Sebawaing	38.00
Rev. Carl J. Kionka, Zion's, Silverwood	10.00
Rev. Carl J. Kionka, St. Paul's, Mayville	4.00
Rev. Carl J. Kionka, Immanuel's, Greenwood	12.00
Rev. O. Eckert, St. John's, Riga	132.00
Rev. O. J. Peters, St. John's, Wayne	176.05
Rev. O. J. Eckert, Emanuel's, Tawas City	63.31
Rev. R. C. Timmel, St. Paul's, Sodus	18.00
Rev. Paul Schulz, St. Matthew's, Tittabawassee	132.38
Rev. Paul Schulz, St. Matthew's, Tittabawassee	75.92
Rev. B. J. Westendorf, Emanuel's, Flint	67.63
Rev. O. R. Sonnemann, St. John's, Sturgis	25.28
Rev. J. F. Zink, Trinity, Bay City	80.05
Rev. B. J. Westendorf, Emanuel's, Flint	22.95
Rev. Paul Schulz, Salem's, Scio	84.97
Rev. Henry F. Zapf, Zion's, Monroe	48.00
Rev. Henry Wente, Zion's, Crete	38.22
Rev. O. Eckert, St. John's, Riga	27.21
Rev. Geo. F. Wacker, St. John's, Pigeon	57.50
Rev. Franz Cares, St. John's, Frankenmuth	32.00
Rev. C. Binhammer, Salem's, Coloma	37.57
Rev. A. Lederer, Trinity, Saline	15.15
Rev. G. Schmelzer, New Salem's, Sebawaing	33.87
Rev. G. Schmelzer, St. John's, Sebawaing	11.27
Rev. O. J. Peters, St. John's, Wayne	25.00
Rev. J. J. Roekle, St. John's, Allegan	19.32
Rev. H. Engel, Zion's, Chesaning	53.13

Rev. H. Engel, Christ, Brady	7.48
Rev. J. F. Zink, Trinity, Bay City	18.15
Rev. Karl F. Krauss, Emanuel's, Lansing	409.60
Rev. Paul Naumann, St. John's, Bay City	200.01
Rev. C. G. Leyrer, Zion's, St. Louis	30.25
Total	\$3,353.29

July and August, 1929

Rev. J. F. Zink, St. John's, Bay City	\$ 10.00
Rev. G. Schmelzer, St. John's, Sebewaing	1.00
Rev. A. W. Hueschen, Salem's, Owosso	511.20
Mr. O. F. Beyer, Treas., St. Petri, Plymouth	10.00
Rev. C. W. Waidelech, Bartholomew's, Kawkawlin	48.97
Rev. Geo. F. Wacker, St. John's, Pigeon	140.00
Mr. Wm. C. Boelte, Sec., Bethel, Bay City	104.55
Rev. P. Schulz, Salem's, Scio	4.20
Rev. Geo. Wacker, St. John's, Pigeon	323.56
Rev. Franz Cares, St. John's, Frankenmuth	28.55
Rev. E. E. Rupp, Emanuel's, Batcheller	100.00
Rev. G. Schmelzer, New Salem's, Sebewaing	143.29
Rev. G. Schmelzer, St. John's, Sebewaing	45.04
Rev. A. F. Westendorf, St. Paul's, Saginaw	16.48
Rev. Paul Schulz, Salem's, Scio	988.55
Rev. G. Schmelzer, New Salem's, Sebewaing	10.00
Rev. G. Schmelzer, St. John's, Sebewaing	5.00
Rev. J. J. Roekle, St. John's, Allegan	11.00
Rev. C. J. Kionka, Immanuel's, Greenwood	65.00
Rev. O. Frey, St. John's, Saginaw	64.87
Rev. H. Wente, Zion's, Crete, Ill.	89.82
Rev. G. Ehnis, St. Paul's, Monroe	107.00
Rev. E. Wenk, Apostel, Toledo, Ohio	25.00
Rev. Henry F. Zapf, Zion's, Monroe	24.00
Total	\$2,877.08

C. J. SCHULZ, Treasurer.

DAKOTA-MONTANA DISTRICT

August, 1929

Rev. S. Baer, Haynes, No. Dak.	\$ 20.00
Rev. Wm. Lindloff, Elkton, So. Dak.	195.11
Rev. Herbert Lau, Altamont, So. Dak.	59.10
Rev. Herbert Lau, Gary, So. Dak.	50.00
Rev. Herbert Lau, Goodwin, So. Dak.	121.00
Rev. W. R. Krueger, Coal Springs, So. Dak.	4.16
Rev. W. R. Krueger, Athboy, So. Dak.	26.26
Rev. W. R. Krueger, Bison, So. Dak.	15.41
Rev. W. R. Krueger, Meadow, So. Dak.	15.66
	\$506.70

Zeeland, No. Dak. A. J. HEZEL, Treasurer.

MINNESOTA DISTRICT

August, 1929

Pastors: W. G. VOIGT, Acoma, Church Extension Fund \$74.05. WM. FRANZMANN, Bayton, Missions \$12.00, Student Support \$10.37; total \$22.37. W. P. SAUER, Bear Valley, General Missions \$50.01, Home Mission \$5.60; total \$55.61. W. P. SAUER, Bear Valley, General Support \$20.60. C. F. KOCK, Belle Plaine, General Administration \$31.16. JUL. F. LENZ, Brémen, General Administration \$229.17. E. G. HERTLER, Brownsville, Synodic Administration \$24.10. H. C. NITZ, Supply Pastor, Buffalo, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$25.00, Poland Mission \$25.00, Pension Fund \$31.70; total \$131.70. R. F. SCHROEDER, Dexter, Finance \$35.50. R. F. SCHROEDER, Dexter, Indian Mission \$60.00, Negro Mission \$60.00; total \$120.00. C. J. SCHRADER, Echo, Northw. Coll. \$17.35. F. ZARLING, Emmet, Stud. Supp. \$16.15. F. ZARLING, Flora, Stud. Supp. \$6.85, Gen. Support, Donation from Mrs. O. Baugatz for "Widows and Orphans" \$5.00; total \$11.85. F. W. WEINDORF, Grace, Goodhue, Missions \$21.50. F. W. WEINDORF, St. John's, Goodhue, General Missions \$43.29. IM. P. FREY, Graceville, Deaf Mute Inst., Detroit, \$1.00. ED. A. HEMPECK, Hancock, General Fund \$25.00, Theological Seminary \$25.00, Dr. Martin Luther College \$25.00, Michigan Seminary \$25.00, Home for Aged, Belle Plaine,

\$25.00, Indian Mission \$25.00, Negro Mission \$25.00, Student Support \$14.04; total \$189.04. E. G. HERTLER, La Crescent, General Administration \$25.00, Theological Seminary \$10.00, Northwestern College \$5.25, Dr. Martin Luther College \$10.00, Home for Aged \$10.00, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$15.00, Student Support \$10.00; total \$120.25. T. H. ALBRECHT, Lake City, New Theological Seminary \$240.00. KARL J. PLOCHER, Litchfield, General Missions \$67.40. A. ACKERMANN, Mankato, Mindekrantz for Fred and Hugo J. Torgler families (4 members killed in automobile accident) for Negro Mission \$31.00, Lutheran Children's Friend Society \$1.00; total \$32.00. W. P. SAUER, Mazeppa, General Missions \$54.02, Home Mission \$11.35; total \$65.37. W. P. SAUER, Mazeppa, General Support \$14.65. JUL. F. LENZ, Millville, General Administration \$33.87. GUSTAVE C. HAASE, Monticello, Indian Mission \$14.00, Home Mission \$14.00, Negro Mission \$8.00; total \$36.00. GUSTAVE C. HAASE, Monticello, General Administration \$12.00. A. EICKMANN, Nodine, General Institutions \$65.00. A. EICKMANN, Nodine, Indian Mission \$75.00, Home Mission \$150.00, Negro Mission \$50.00, Poland Mission \$20.00, Madison Student Mission \$11.21; total \$306.21. W. P. HAAR, N. Mankato, General Mission \$30.00. M. C. KUNDE, Oronoco, General Missions \$51.46. GEO. W. SCHEITEL, Potsdam, General Administration \$9.20, General Mission \$5.18, Indian Mission \$30.00, Home Mission \$100.00, Poland Mission \$30.00, General Support \$26.00, Twin City Mission (Frey-Melahn) \$5.00, Mission in India \$5.00, Church Extension \$40.00; total \$250.38. AUG. SAUER, Renville, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$25.00, Madison Student Mission \$7.00; total \$207.00. H. C. NITZ, Rockford, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$38.90; total \$238.90. A. C. HAASE, St. Paul, New Seminary (collection of August 11, 1929) \$183.90. A. C. HAASE, St. Paul, Home Mission \$87.74, from Mrs. Y. Fuhrmann for Church Extension Fund \$5.00; total \$92.74. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, for City Mission memberships from Emanuel's \$6.00, Trinity \$2.00, St. John's \$4.00; total \$12.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$39.00. G. R. SCHUETZE, Seaforth, Dr. Martin Luther College \$4.50. G. R. SCHUETZE, Sheridan, Dr. Martin Luther College \$14.25. WM. C. ALBRECHT, Sleepy Eye, General Support \$47.50. H. A. KUETHER, Smith's Mill, General Administration \$24.85, General Mission \$50.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00; total \$104.85. H. A. KUETHER, Smith's Mill, Student Support \$16.45. CARL C. KUSKE, Taunton, Poland Mission \$6.00, Twin City Student Mission \$2.63, General Institutions \$2.40; total \$11.03. AUG. SAUER, Winfield, General Missions \$104.10. AUG. SAUER, Winfield, Support for Indian Child \$35.00, from Ladies Aid. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$20.00, Northwestern College \$40.00, Dr. Martin Luther College \$30.00, Dakota-Montana Academy \$3.55; total \$93.55. PAUL E. HORN, Zumbrota, Missions \$67.30. CLIFFORD HOLT, Treasurer, Minnesota District, Walther League, for the Apache Mission Orphanage as follows:

St. Peter Convention Collection, St. Peter, Minn.	\$167.08
Twin City Junior W. L. Rally, St. Paul and Minneapolis	28.25
Park Region Zone Rally	25.00
Twin City Walther League (Sr.), St. Paul and Minneap's	31.98
Long Prairie Spring Conference, Rev. Heyne	20.22
Head of the Lakes W. L. Ass'n, Duluth	12.61
A Friend	2.00
Trinity W. L., Rev. H. A. Faedtke, Appleton	5.56
St. Paul's W. L., Rev. P. J. Becker, Bertha	3.80
Fairmont Sr. W. L., Rev. A. H. Zemke, Fairmont	18.11
St. Paul's Y. P. S., Rev. H. Meyer, Lakefield	20.00
St. John's W. L., Rev. A. C. Waechter, Madison	5.00
Immanuel W. L., Rev. A. Ackermann, Mankato	54.82
Trinity W. L., Rev. J. Huchthausen, Minneapolis	20.00
St. Paul's W. L., Rev. H. W. Moehring, Montevideo	11.90
Lanesburg W. L., Rev. H. E. Kelm, New Prague	13.20
Trinity Sr. W. L., Rev. M. Weinhold, Rochester	36.64
Trinity Jr. W. L., Rev. M. Weinhold, Rochester	12.90
St. John's Y. P. S., Rev. J. Plocher, St. Paul	3.86
St. Stephen's W. L., Rev. F. J. Seltz, St. Paul	10.00
Trinity Y. P. S., Rev. A. C. Haase, St. Paul	9.88
Lone Oak W. L., Rev. C. F. Walther, St. Paul	7.20
St. Peter's W. L., Rev. G. Theo. Albrecht, St. Peter	28.20
St. Martin's W. L., Rev. A. W. Sauer, Winona	32.55
St. Matthew's W. L., Rev. P. Froehle, Winona	5.00
Total	\$585.76

H. R. KURTH, District Treasurer.

COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW
IF NEEDED BY JANUARY

108

JAN. 1, 1930

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

Monthly Manila Envelopes 12 to a set 4c.
White or Colored Envelopes 12 to a set 5c.
Cartons 1c each extra.
Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

Above price include Printing, Numbering, Dating and Collating. Printing in German and English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, if printing should be German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1931.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN..	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
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Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40
Same by mail to Milwaukee readers.....	\$.50
KINDERFREUDE.....	\$.40
Same by mail to Milwaukee readers.....	\$.50

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The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

NORTHWESTERN PUBLISHING HOUSE, 263 FOURTH ST., MILWAUKEE, WIS.